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years ago. Some two hundred foreign students, representing thirty different countries, had gathered at Cornell University in an international congress to deliberate upon problems common to students of all nationalities and to advance the ideal of universal brotherhood. From Ithaca they traveled to Buffalo, to Niagara Falls, to Philadelphia, to New York, to Baltimore, to Annapolis, and finally to Washington. I was sitting in a café one noon with several Italian students, when suddenly one of them sprang up excitedly and pointed out of the window. "At last I see an American soldier," he said. "I had often heard in Italy that you are a non-military nation, but I never dreamed that I would travel through five of your largest cities before meeting a soldier."

George Washington, in his famous "Farewell" address, emphasized the incompatibility of militarism and democracy: "Overgrown military establishments are, under any form of government, inauspicious to liberty, and are to be regarded as particularly hostile to republican liberty." No one can question that these establishments in every nation today, our own included, are overgrown—that is, swollen beyond all reasonable proportions—through fear or misapprehension of others.

In short, the American ideal, in so far as it is capable of definition, is one of anti-militarism.

Contrast with that the Prussian ideal, the ideal of militarism. I need not quote Bernhardt, or Treitschke, or Keim in definition of it. There are the two ideals: the so-called Prussian ideal, which makes citizenship and soldiery synonymous; the other, the democratic ideal, which exalts pacifism as the highest form of patriotism, and which regards the work of the soldier as the very last resort after the failure of law and justice.

There is no doubt in my mind as to which ideal the great body of American teachers favor. There is no doubt as to which ideal the rank and file of the common people favor. The very fact that the sympathies of the United States, broadly speaking, are on the side of the Allies because, rightly or wrongly, they see in a German victory the triumph of the military ideal show how devoted we are to the democratic, pacific ideal. And even those in our country who sympathize with the Teutonic powers in this struggle do it because they believe that a sweeping German victory will rid the Fatherland once for all from the dangers surrounding her, and, in the words of Congressman Bartholdt, will enable Germany to disband her army and abolish conscription at the close of the war.

(To be continued)

FAULTS THAT PREVENT INTERNATIONAL PEACE

By WILLIAM THUM

AS ALMOST every one knows, one of the great "faults" in the earth's crust extends parallel with the Pacific coast from Alaska to Cape Horn. Along it adjustments take place from time to time in the earth's surface, resulting in occasional earthquakes. This physical "fault" may be compared with the spiritual faults in civilization which occur where different divisions of the human family border on one another. On these border lines, history informs us, violent upheavals, or wars and adjustments take place.

In recent centuries the most violent outbursts caused by these spiritual faults have been where Slav, Latin, and Teuton come together—in other words, all along the borders of Germany and Austria.

The present upheaval is not due to the war training of any nation, but to the faults themselves, which are responsible for the war training of Germany, England, Russia, all the Balkan countries, Italy, Switzerland, France, and Austria. In other words, it is not the war training of these nations that has caused the present war, but the spiritual faults at their borders; for, so long as great intellectual and consequent spiritual difference exists between the different adjoining divisions of humanity, so long will these upheavals occur.

If modern nations possessed no trained armies, and by some superhuman power were prevented from developing armies, even for a particular occasion, these upheavals would, until all peoples became wiser in political ethics, take the form of gigantic riots which would doubtless be more brutalizing than modern warfare, as inhuman as that is.

For instance, let it be supposed that a German prov-

ince on Germany's Russian border gradually became peopled with Russians until, say, one-third or one-half were of Russian nativity or extraction. These Russians would sooner or later long to have Russian public schools and Russian officials, and if this province were of strategic value to Germany, and if its incorporation into Russia would result in impoverishing Germany in any way and in enriching or strengthening Russia, the latter country would soon grow to believe it had good reason to absorb this province. The Russian inhabitants of the province would begin to hint at annexation to their fatherland, and before long Russia would, under some easily found and plausible pretext, place her own officials in power and call the province hers. Such action would be in thorough accord with Russia's entire history. In fact, all other countries seem to have the same tendency, though in lesser and varying degree. And Russia could readily do this were all modern war supplies and all modern military training temporarily banished from the earth.

In such case what could the Germans do about holding their province against Russia? Endeavor to push out the usurpers with their hands? If every German were called to the front, the Russians could easily furnish two pushers for every one Germany could supply, and soon they would all be fighting with stones, sharp sticks, knives, hatchets, and spears. In other words, there would develop an indescribable riot all along the border line. In a fight of this kind each Russian would have equal chance with his antagonist, and soon the Germans would be exterminated or driven out of the province for which they were contending.

If, in the pursuit of true happiness, the Germans had developed a great physical and mental superiority over their opponents, and were, therefore, fully able to drive them out, even if outnumbered two to one, all the Russian government would have to do would be to call in its Cossack horsemen who police the vast areas of the Russian empire. Two hundred thousand of them with ordinary spears could capture any province from any country; for no other nation on earth has such an array of able horsemen.

Now, the Russians, doubting whether they were being fairly governed by a foreign hand, might be sincere in their belief that they should rule the province in question, and the Germans might be equally sincere in considering it a catastrophe to the territory, as well as to Germany and the world at large, should the Russians win. The Germans would feel that they might have saved the world from this catastrophe with the loss of fewer lives had they been able to use their knowledge of military science and employ all the forces that go to make a highly organized nation as a means to repel the Russians.

But the use of science and such forces as have grown out of the development of such nations, when applied to national defense against foreign aggression, results in the creation of a modern army and all its accessories, and in modern military tactics. It must be clear, then, that the mere reduction of armaments will not solve the

great problem of war, nor will reduced armaments in combination with alliances and ententes, nor will absolute disarmament do so. An international tribunal and an international police force are the only institutions that suggest relief in this regard; but in the formation of these institutions and of the laws governing their conduct greater wisdom will be required than any national or world congress has yet displayed.

This would make a dismal picture for civilization and its dream of universal peace if, as a result of the present war, all people were not seriously bent on discovering a way to such a peace. Now, at last, private interests, which always have done much to emphasize the spiritual faults of humanity, must give way to the public good. It is even comprehensible that they will do it willingly. Their own self-interest would seem to demand their standing aside, so fearful and general is the destruction being wrought to them as well as to the general public through the terrible conflict now raging in Europe.

Instead of condemning any particular contestant in this war, our sympathies should go out to each and all of them; they are bleeding for humanity—for us—and we, in turn, should speed our wisdom, that it may overcome and crush out the evils arising out of these faults and which are leading us toward bloody conflicts. Thereby shall we enable ourselves to turn the whole world aside from future war plagues.

OUR CENTURY OF ORGANIZED PEACE EFFORTS

By ARTHUR DEERIN CALL

IT is a lugubrious fact that this year, 1915, marked by the most devastating of all wars, is the one hundredth anniversary of the birth of the organized peace movement.

In the significant year of 1815 Sir Humphry Davy, the English inventor, perfected his safety lamp for use in mines. Other great personages were then on the scenes: Adams, Jackson, Madison, Jefferson, in America; Keats, Shelley, Scott, Byron, Coleridge, Lamb, in England; Madame de Staël, Chateaubriand, Cuvier, in Bourbon, France; the Schlegels, Richter, Weber, promoting the ideas of the newer nationalism in awakening Germany, where Kant had died but eleven years before and where the great Goethe was doing his best work. It was in the year 1815 that Otto von Bismarck was born, and that just one month to a day after the return of Napoleon from Elba.

This remarkable year 1815 will be remembered in history for reasons other than the useless battle of New Orleans in January or the woeful waste of Waterloo in June. Indeed, the world was then sick and tired of war. Our own Revolution, the French Revolution, the scourge of Napoleon, the War of 1812, had written in blood their lessons of might and misery. We had in 1815 the beginning of the Holy Alliance between Russia, Prussia, and Austria, out of which developed our Monroe Doctrine. The same year witnessed the ratification of the Treaty of Ghent, which closed the War of 1812 and ushered in a perpetual peace between the two great Anglo-Saxon nations.

It was the year of the "Congress of Vienna," the diet that united Belgium and Holland into the Kingdom of the Netherlands under William the First, that joined Norway and Sweden, that established the German Confederation, that granted autonomy to the Swiss Republic, abolished trade in African slaves, neutralized Europe's international rivers, brought peace to her for a generation, and laid the foundations of European statesmanship for half a century. It was the Congress of Vienna that established the principles of international diplomacy as they are practiced unto this day; that gave birth, indeed, to modern Europe.

Napoleon's second abdication took place on the 22d of June, and he was finally banished to St. Helena August 8, 1815, while Benjamin Lundy was beginning the first anti-slavery society in America. But most important of all, a citizen of New York City established the first anti-war society in the history of the world, and that in the month of August of that year.

This first of the peace societies, the New York Peace Society, was the outgrowth of the consecrated effort of the distinguished merchant and financier, David Low Dodge. It was at his home that the society began, August 16. Peace societies multiplied rapidly thereafter, over fifty being organized in the United States within the next decade. On the 8th of May, 1828, the American Peace Society, an outgrowth of the New York Society, merged many of the other then existing societies and began its work under the leadership of William Ladd, in the city of New York.